779 because of its foreign support and its allegiance
797 to Rome. The church has countered these attacks in a variety of ways: it has encouraged the Sinicization of Church symbols, e.g., the Virgin is portrayed as a Chinese woman in Chinese dress; it has given its foreign missionaries a more thorough grounding in Chinese language and culture, so that the best of them, wearing Chinese scholars' gowns as habits, speaking excellent Chinese, can make their way successfully in any stratum of Chinese society. The
• 793 most striking response to nationalistic attacks has been the increasing use of Chinese priests throughout the hierarchy. This is part of worldwide policies in any age of rising nationalism. The following figures indicate the dimensions of the change since 1900:[59]

	Chinese Catholics	Foreign Priests	Native Priests
1900	700,000	1,375	471
1948	3,275,000	3,015	2,676

59. Jean Monsterleet, S.J., Les Martyrs de Chine parlent: L'Empire de Mao Tse-tung contre l'Eglise duChrist, Paris, 1953, p. 32; hereinafter cited as Monsterleet.

1:Stanford U. S-4, 5 1956 AF16 SW China
AF16

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797 This process of replacing foreign clergy with Chinese clergy has made greatest progress in the older Catholic areas in North and Central China, the least in such provinces as Kweichow and Kwangsi. There are 144 dioceses or apostolic prefectures, and 29 of these, in the major cultural and commercial centers, are administered by Chinese prelates.[60] The elevation of a Chinese priest to the College of Cardinals in 1946 was a striking symbol of the Church's intention to advance the process of Sinicization.

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797 Catholic cultural and educational activities have played an important role in the advance of the Church. Schools, colleges and universities have, on the one hand, made it possible for the youth of Chinese Catholic families to have a complete modern education under Church auspices and control; on the other, the colleges and universities have given the clergy a chance to win over non-Catholic youth enrolled as students. Catholic scientific and cultural research, such as that carried on at the famous Zikawei Observatory near Shanghai, make it clear that the Church and modern science are not in direct opposition to one another.

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60. Ibid.

796 on these cholera prayer meetings to the cause of the War against the national enemy. The wealthiest family of the locality, after spending more than one million dollars on a funeral in West Town, gave fifty thousand dollars from their condolers' presents to the national cause and earned for themselves much publicity in the papers.

An analysis of the items of the expenditures shows that from about one-ninth to one-fourth of the total is paid to the priests and their musical and other assistants; from about one-half to two-thirds is expended on food for human beings as well as for the gods and spirits; and the rest is expended on paper money, incense, candles, fire crackers, paper works (image and dragon boats, etc.) and miscellaneous expenses.

796 The ordinary priest's wage for a working day is as follows:

793 Wage - $55.00; Tobacco - $5.00; rice (one sheng) - worth about $18.00; total - $78.00 NC.

465 For the chief priest in a prayer meeting the working day wage may be considerably more. In addition to the above he gets a larger share of the rice offered by those who want their newly deceased family members "uplifted" in the spirit world on the second night of the prayer meeting. In the larger meetings such a source of income is considerable. In the prayer meeting which took place in Area E, the author counted nineteen tables ritually "uplifted" on the second night, which meant that the priests would receive nineteen sheng of rice (or about three hundred and eighty dollars) for the meeting alone.

The priest's wage is very impressive when we compare it with the expenditures of the sample families mentioned above and with the wages of other workers in the community. The author only studied the work of the priests in the community to a very limited extent, so cannot say how many days the average priest works during a month. But when we consider the number of ritual occasions stated in Chapter II of this paper, the total number of the population, and the fact that there are not more than a hundred priests in the community(8) (the community refers to the town and its surrounding villages), we shall have a fair idea on the working opportunities of each priest. Now then, if we assume that each priest works for ten days a month, then his monthly income will at least amount to somewhere around five thousand national dollars.(9) The daily wage of a laborer on a farm around West Town, on the other hand, during rice-planting which occurred in the same month as the prayer meetings, was seven dollars to seven dollars and fifty cents a day plus board. That means that the laborer gets about 240 dollars plus food a month during the "busy period" on farms while the priest gets about twenty times that sum or more plus ten days of food a month. Food for a month per person, according to the best standards in West Town, was not more than three or four hundred national dollars during the corresponding period. The distance between the income of the priest and

(8) This figure may not be exact. It was obtained from the estimates of a few informants. The author's attempts at studying the census records of the sub-district government (which are not exact by any means) met with some unsurmounted obstacles at the time.

(9) For ordinary prayers of blessing and in funerals the wage may be less than that in these cholera prayer meetings.

that of the laborers and those sample families studied is large. His monthly income is even more than double the comparatively high income of the butchers. Probably this fact is responsible for making a larger percentage of them opium addicts than they would have been had their economic position been less favorable. The priests of West Town are undoubtedly a privileged class of people. 796 793 465

3. The Meaning of the Prayer Meetings

(a) The Priest's Explanations. - The author has spoken to three officiating priests of these prayer meetings, one of them the most famous priest in the locality, about the meaning of these prayers. Their explanation is the following: The epidemic[1] is caused by evil Wen spirits, spread forth by the Wen God to punish the people for their sinful deeds. The Wen God acts by order of the superior deities. In order to avert the disaster it is necessary to invoke the mercy of superior deities who will require the Wen God to retract the Wen spirits which he let loose earlier on. It is necessary to invoke as many superior deities as possible. The chief deities, worshipped in the center of the main altars, are the San Ch'ing, who are three deities in one, or Lao Tzu, the founder of Taoist religion.(10) More deities are invoked each day of the prayer meeting, so that a one-day prayer meeting can invoke only a much smaller number of deities than a two-day prayer meeting. The latter again is less effective than a three-day prayer meeting. Usually three days and four nights are an adequate duration, but for real perfection seven or eight more days will be desirable. 796 753

In order to move the deities it is necessary to show first of all that the people of the locality are moral and then that their hearts are absolutely earnest and that their request is extremely pressing. For this reason posters exhorting the people to take care of their moral qualities rather than anything else are essential. For the same reason in each prayer meeting one or more representatives must be chosen to perform a continuous worshipping duty (namely to kneel on the altar with an incense burner in hand during the entire length of the prayer meeting). For the same reason, too, it is necessary for each street as well as each village to have a separate prayer meeting. The petition papers burnt during the prayers are like petitions to our worldly officials. The various amulets and incantations used and performed respectively are special keys which the mortal does not comprehend but to which the deities will readily respond. The loud music by bugles, drum, cymbals, flute, bells, etc., as well as the singing and reading by the priests, are for the deities to hear. The louder the music and voice, the higher will they reach and consequently the easier and more quickly will the deities notice the distress of the area and the more swifty take actions for its relief.

Only a properly "qualified" priest can perform the duty of the prayer, and certain special inborn priests enjoy more such power than others who are less fortunate.

It is not necessary for every prayer meeting to include the "Wen-God-retracting-evil-Wen-spirits" ritual; one or two will be enough to fulfil the purpose. But more ritual actions are always a safer course to take than less ritual actions. The ritual of spreading rice porridge along the streets

(10) It will be interesting to note that this "three deities in one" tale is entirely based upon a traditional novel on deities called Feng Shen Pang (literally, List of Ordained Gods).

[1] [of cholera, in "West Town" -- Analyst]

5. Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
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dress and customs, and even to the Chinese language. It is quite probable that in another generation or two they will all call themselves Chinamen, and the place will afford another instance of the absorption of the Shan by the Chinaman in places which are over 4000 feet high, and are therefore healthy enough for the Chinese of Yün-nan to live in.

We halted a day at Mien-ning to rest our pack mules. There is no trade in the place to speak of. There are a few small merchants who occasionally go with small mule caravans to Mêng-sa and the other Shan States in the neighbourhood. In the morning I went up to the Shan monastery and saw the priest, a native of Mien-ning, who had ten years before been on a visit to Rangoon to worship at the pagoda. He was dressed in the usual unorthodox fashion of the Chinese Shan priests, with a yellow robe covering both shoulders, a red cap on his head, and Chinese socks and shoes on his feet, a contravention in three respects of the rules of Burmese Buddhism, which ordain that one shoulder must be bare, that no head-covering may be worn, and that no shoe must be used which covers the top of the toes.

Like many Chinese Shan priests he was an opium smoker and did not seem the least ashamed of it, as he got through three pipes while I was there. He told me that formerly the whole of this country was inhabited by Shans, but that now the Chinese were gradually ousting them. I noticed that even the priest himself, though he spoke Shan to me, would address his pupils in Chinese.

On the 24th February, 15 miles of somewhat up and down road took us to Ping-yüan-hsün. At the little village of Pang-mai which we passed on this march, in a pleasant valley covered with fir trees, is an isolated colony of Mêng-hua Lo-los, who emigrated from their own district a few generations ago. Their language I found to be nearly the same as that spoken at Wu-li-hei, but they are giving it up and are beginning to talk Chinese even among themselves. The women already tie up their feet in the Chinese fashion, and they will no doubt soon cease to call themselves Lo-los.

The next day, after three or four miles of level going,

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

000 they were able to stand without difficulty and to tie the rope to the body, but as we were pulling it across the rope broke and the body was again carried away.

We tied a stone to the rope and threw it across again to Ryder and Manifold, who got back to the shore in safety. We looked down stream some way but saw no more of the unfortunate Gurkha, and next morning Manifold with two men searched the river for several miles but was equally unsuccessful.

It was a sad business so near the end of our journey and we felt much depressed over it. It is, I am glad to say, the only time in my travels that any of my followers have met with any serious accident.

233 Li-t'ang stands in a plain 15 miles long and five miles
[361] across at the widest part, but not an inch of it is cultivated. The whole is covered with grass, on which are many encampments of nomads with large herds of yaks and sheep. All grain and rice has to be brought from a distance. The height at the town we made 13,800 feet, a higher estimate than that given by other travellers[1].

361 The town contains some 300 houses, of which, at least, half are inhabited by Chinese or half-Chinese who have most of them been born here and have become very much Tibetanised, though they can all speak Chinese as well as Tibetan.

•793 At one end of the town is a very large monastery, which is said to contain 3,700 lamas. As elsewhere in Tibet, the lamas are all-powerful, and the small Chinese official dare do nothing without their approval.

In Li-t'ang they are a particularly anti-foreign lot, and on the following day the head lama sent a message to us to say that he was not at all pleased at our coming, and that we must leave Li-t'ang that day. This we refused to do, and he then sent orders that no one was to sell us anything. However, the trading instincts of the Chinese were too strong to make this order effective. They dared not bring us anything openly, but at night after dark we got everything we wanted.

000 On our arrival at Li-t'ang we found three French

[1] Rockhill gives 12,914 feet: Hosie, 13,234 feet: Gill, 13,280 feet: Potosi, 13,330 feet: A. K. 13,100 feet.